

THE EXAMINER.

F. COSBY,
JOHN H. HEYWOOD,
NOBLE BUTLER,
J. C. VAUGHAN, Corresponding Editor.

LOUISVILLE, MAY 27, 1848.

We earnestly request those of our subscribers, who have not yet forwarded their subscription for the first year of the Examiner, to do so at once. As two more numbers will complete the first volume, those who intend continuing the paper, will please send us their subscriptions for the coming year also. Our terms are, in advance.

It gives us great pleasure to inform our readers that several citizens of Louisville of distinguished ability have promised to contribute freely to our editorial columns. We also have assurances of constant aid from a noble band of correspondents scattered over the State. While we welcome good and able articles from any quarter, we are especially gratified at the deep interest thus manifested by so many of the true-hearted and strong men of Kentucky.

New Arrangements.
In a few weeks, the first year of the Examiner will have been completed.

It is no easy task to start an anti-slavery paper in a slave State; it is a far harder one to conduct it there as to gain partially the public ear. The success of the Examiner, partial though it be, proves that both may be done. There is, now, freedom of discussion in Kentucky on the subject of slavery, and a large and increasing portion of her people are declaring for emancipation.

I find, however, owing to domestic causes, and business arrangements, that I cannot remain steadily in the city, and, therefore, that I must abandon the post I have held, as Editor in chief. But this can be a regret to none. It will be filled by my associate, F. Cosby, Esq., Rev. J. H. Heywood, and Professor Noble Butler, men, to whose counsel and pen, I am deeply indebted for whatever of good the paper may have accomplished. This arrangement, indeed, cannot fail to give to the Examiner greater variety and vigor, and thus to make it more effective and influential in the good cause.

My position, hereafter, will be that of Corresponding Editor, and in that, I shall continue to urge forward Emancipation in the South with whatever ability I may possess. I will not be too sanguine. But, I believe, the great question of Emancipation will be debated all over the State, and in the convention, during this, and the next year, and that it will be carried, or else left to the Legislature to determine when and how slavery shall cease in Kentucky.

The future is bright with hope. An earnest effort, and a hearty enthusiasm, must secure to the Border slave State universal freedom. Let the friends of Emancipation make that effort! Let them manifest in thought, word, act, this enthusiasm.

J. C. VAUGHAN.
In the foregoing article our readers are informed of a new arrangement in regard to the editorship of the Examiner. It affords us much pleasure to assure them that the arrangement involves no essential change in the character of the paper. Mr. VAUGHAN will continue to write regularly and constantly. Every week the Examiner will be enriched by articles from his pen. Of the value of these articles we need say nothing in anticipation. Our readers will need no other guarantee of their character, than is afforded by the columns of the paper during the past year.

As heretofore, so hereafter, the great object of the Examiner will be Emancipation. Believing that slavery is an evil and a bitter thing, a terrible wrong to black and white, that it stands in our midst a Upright tree, by whose deadly poison the whole atmosphere of our State is infected, our hearts prompt us to do what we can for its removal.

To this single end all our efforts will be directed. To demonstrate the necessity, the duty, the practicability, of Emancipation, this is the one great object which we, as editors of the Examiner, propose to ourselves.

Not that we would have the paper narrow, and exclusive, a paper of one idea, on the contrary we desire that it may be characterized by a liberal spirit and by its faithfulness to every good word and work. But while we seek to render the Examiner interesting as a record of passing events, and to adorn its columns by flowers gathered from the various fields of literature, we cannot for a moment suffer ourselves to lose sight of the great object, Emancipation. To this thing must be secondary and subservient. Freedom's holy form must always be the central figure upon our canvases.

It is our earnest desire that, in laboring to advance the cause of Emancipation, we may say wisely, justly and kindly, "giving," as was said in the introductory article of the Examiner, "no just cause of offence to a single human being, yet free, alike from that timidity which would cringe before error, or that violence, which would battle with it in anger."

We offer our columns freely to the friends of Emancipation; nay, to the enemies of Emancipation, also, if such there are. In accordance with the spirit of our motto, we are ready to prove all things that we may hold fast that which is good.

The colonizationist may here present his favorite scheme, and the advocate of immediate Emancipation, his. Any and every plan that receives respectful consideration, provided only that it is offered in that truthfulness and kindness of spirit which become the friends of humanity.

To ourselves we reserve the right of commenting freely upon all plans, and of advocating in due time, and to the best of our ability, that which seems to us adapted to accomplish most speedily, justly, and humanely, the grand object of our hope and labor, universal Emancipation. Intent upon this end, we recognize no party, no sect. Freedom's cause is our cause, freedom's friends are our friends.

F. COSBY,
JOHN H. HEYWOOD,
NOBLE BUTLER.

On 11

The State of Ohio grows! grows! The progress is wonderful—nothing like it can be found where slavery has foothold.

Nor does a full population stop her growth. From 1830 to 1840, she grew as fast as from 1820 to 1830. The old rule was set aside. There was no diminution as population increased. Thus is the ratio set down:

From 1820 to 1830, 60 per cent.
" 1830 to 1840, 62 " "

But let us look a little farther. The growth of cities depends on the increase of population around them. Now look at the results, as regards the cities of Ohio, as given by competent authority:

	1840.	1848.
Cincinnati and Suburbs.	50,000	90,000
Cleveland.	12,000	22,000
Columbus.	5,000	12,000
Dayton.	6,000	13,000
Fanswick.	300	2,000

Total 75,300 139,000
Ninety per cent increase in these five cities in eight years!

This is all in sight of Kentucky. Does she not see it? Does she not know the cause of it?

And will she consent, for the support of slavery, to sacrifice all hope of a similar vitality, and so sap her growth?

Let us hope not.

The French Act.
The French Provisional Government have issued a decree definitively abolishing slavery in all the colonies and possessions of the French Republic.

The decree is to take effect two months after its publication in such colonies or possessions. An indemnity is to be granted to slaveholders. The amount and form of it is to be fixed by the National Assembly.

All traffic in slaves ceases the moment the decree is published. Nor are negroes to be introduced from Senegal, or elsewhere, for hire, and any system similar to that introduced by the English, is especially forbidden.

Barren County.
It will be seen from the following address of the voters of Barren county, that an emancipation candidate has presented himself to the people of that county for their suffrages:

TO THE VOTERS OF BARREN COUNTY.

Gentlemen:—In the exercise of my constitutional right, I have thought proper to present my name before you as a candidate to represent you in the lower branch of the next Legislature.

In making this announcement, I deem it unnecessary to say anything more than make a few statements and place myself fully before you. Not being in the habit of speech-making, I deem it unnecessary to say more on the subject than that my circumstances will not well admit of it, even were I so disposed—consequently, if I do not, you will not be disappointed.

It is best to me that my fellow-citizens are the best judges of the qualifications, character, and fitness of a man to represent them. And as my whole life has been in your midst, anything that I might say would not make you know me better. If you should think proper in your selection to make me one of your choice, should endeavor to discharge the duties devolved on me with fidelity to truth and justice. Although it is probable I should not originate any single measure (knowing there are enough who will), yet when anything is proposed, I shall deem it my duty to examine it, and act as justice and sound policy may require. As my name has been known to some extent in connection with the subject of emancipation, it may not be improper for me to say that I believe the doctrine promulgated by our Fathers, "that all men are created equal, that they are endowed by their Creator with unalienable rights; that among these are, life, liberty, and the pursuit of happiness," is true. Yet so great an object as that, I am fully satisfied can only be effected by the people themselves, in accordance with the Law and the Constitution, and not by disregarding them. Any other mode is foreign to me. I have the confidence to believe that there is patriotism, justice, and intelligence sufficient in this community, to effect any reform that may be desirable, without trampling on justice, disregarding law, or setting aside the Constitution of the land.

Believing you will make the selection most agreeable to yourselves, I submit the matter to you.
JOHN GLASSBORO.
Glasgow, May 15, 1848.

The Navy.

The Savannah Republican states that, according to a recent census of that city, the population is 13,500. The Republican says that, in taking the census, a careful estimate was made of the quantity and value of the single article of Butter consumed in each family in the city, the result of which showed the entire value to be one hundred and fifty thousand dollars a year, nearly every cent of which is paid to the State of New York. The Republican remarks that "all this money might as well be kept within the State, and paid to its own citizens in the interior."

"Might as well be kept within the State" is a railroad run from Savannah to Macon, the very heart of Georgia, steamboats connect it with Darien, and yet nearly all the butter brought into the city comes from New York.

This is one article. Hundreds of others "might" be mentioned which come from the same quarter. What is the cause? Point to any other but slavery, if you can!

The Way.

We like honest opposition. We like even that which would prejudice, blind to all progress, or the necessity of any change, stands up dogmatically for things as they are. Nor do we care for the hot words or angry censures, which men thus introduced, pour out against us. But deliberate misrepresentation—charges founded not upon our opinions or statements, but upon gross exaggerations, or an evident, not to say "purposed" misconstruction, of them, no manly mind can approve or justify. Meet us justly. Pit argument against argument; enthusiasm against enthusiasm; action against action. We are ready for such a contest, and willing to bide the issue of it.

Some time ago, to correct misapprehension in certain quarters, especially amongst democratic friends, we said:

"The Examiner is strictly an anti-slavery paper, and the organ and exponent of the Emancipation movement in Kentucky. It is not a party paper, and it has nothing to do with political contests; whatever we insert in regard to men or parties, we insert as part of the history of passing events, and nothing would induce us to compromise our objectivity, in state conflicts, presidential contests or party movements of any character."

"Next August the people of this State are to vote whether they will have a Convention. A Convention is a body of men, who are to be chosen by any party entertains a doubt. When this is decided, then will arise the great question, shall Kentucky emancipate? It is to meet this question to be fully prepared, not only to send the Examiner wherever it is needed, but to put and circulate tracts through the State, so that every man in every county may think and act understandingly on this subject; that we have courage to stand up for our principles before our friends and to sustain them."

What was the simple plain object of these paragraphs? Is there an intelligent mind that doubts? We suppose not. We happen to be Whigs. Some friends said: "We fear you will lend your paper, and whatever influence you have to the Whig cause, and the Whig candidate. We do not say this has been done; but we think we see tendencies that look to this. We cannot support you if you do." Now to meet this objection, to stop it once for all, we wrote what we have quoted above. Could any one mistake our meaning? Read the following, copied from a paper published in Kentucky, and say:

"That all this is true of the Examiner, we have never had a doubt. He cares not what becomes of the manifold interests of the citizens of Kentucky, nor what sort of a Constitution may be established, just so that he can succeed in grafting abolitionism into the fundamental law of the State. He cares not what conflicts occur in the State, now or hereafter, or whether they terminate peacefully or in blood, so that his favorite scheme of abolitionism is carried into effect. He has no sympathies with either of the great political parties, and cares not which are in power, and is therefore prepared to go with either or neither, to establish his one idea of abolitionism."

Can this paragraph see how prejudices are appealed to. Mark how a bitter hate is conjured up. And for what? Because the writer, forgetting what is due to himself and to truth, forces a construction upon what we said which we never dreamed of, and which no man would draw. He says:

"He cares not what becomes of the manifold interests of the citizens of Kentucky, nor what sort of a Constitution may be established, just so that he can succeed in grafting abolitionism into the fundamental law of the State."

tenor of the feeling, this writer unobscurely affirms that we would sacrifice the manifold interests of Kentucky! There is not one of them, that we would not uphold! Not one, that we would not labor to strengthen and extend! Not one, that we would not do our utmost to defend and diffuse.

"He cares not," continues the writer, "what conflicts occur in the State, now or hereafter, or whether they terminate peacefully or in blood, so that his favorite scheme of abolitionism is carried into effect."

Could misrepresentation be greater or grosser? Where have we used one unkind word toward a human being? Where have we expressed one ungenerous thought towards any class? Where, in our feelings, or prejudices, have we forgotten or overlooked? We care nothing about what conflicts occur! We care not whether, if they come, they shall terminate peacefully or in blood! Why, the writer must have been deranged. We are for peace—for friendly discussion—for a firm but Christian examination—of all subjects which relate to the public well, and not for worlds upon worlds would we injure one human being, even to gain emancipation—which we regard as the greatest blessing we could achieve for, or Heaven vouchsafe to, Kentucky! Yet because we decline taking sides in mere party conflicts, political contests for Presidents, Governors, &c. this writer deliberately charges this violence against us. The charge is utterly false.

"So that his favorite scheme of abolitionism is carried into effect." We are open, and above-board for Emancipation. We are thousands of our best citizens. What have we—what have they to do with abolitionism, as the word is used here and meant to be understood by the writer? Nothing whatever! But, cunning sophist! he would catch the popular prejudice—use it against us—and thus effect what he could not accomplish by calm reasoning, or fair argument. "Favorite scheme of abolitionism!" Why, leading Whigs, leading Democrats, now, and in times past, are for Emancipation! Are they to be thus denounced? Are their views to be thus falsified? Leading ministers of the gospel, native born, all here, and devoting their all to the State, are for emancipation. Are they to be split upon, traduced, because this writer chooses to indulge in unjust suspicion, and false charges? If so, we submit good company.

He continues:—
"While, however, the (the Examiner) protests against having anything to do with 'party movements of all kinds,' it is yet 'engaged' 'directly or indirectly in state conflicts,' 'he unobscurely avows that 'it is his intention' 'to be engaged in the contest' 'for the election of a Convention and Emancipation in Kentucky,' that the Examiner was originated and is continued. To be of the Convention party and of the Abolition party, both, he considers as being perfectly 'free from party allegiance,' as equivalent to being of no party, and as having nothing to do in the 'contests or party movements' of the times. He thinks that to interfere in revolutionizing the State, nullifying its Constitution, and casting its fundamental law into the sea, is a 'neutral' position, and that the Abolition movement, is 'neither directly nor indirectly engaged in its conflicts.' Here, fellow-citizens, you have an anomaly, so rare and mystical as to put to defiance all the laws of logic and the powers of the human mind. To reduce it to consistency with itself, with good faith, or the principles of justice or honesty, is impossible. But however the Examiner may justify its objects and plans, one thing is certain: it aims, at all hazards, and by all means, to have a Convention in this State, to be held in the fall of 1848, and to have it decide upon a new Constitution, in harmony with the views of modern Abolitionists. To this single object its whole attention is given and its whole energy directed, regardless of the cost or the consequences to the citizens of this Commonwealth. But the Examiner does not stop with having this Convention, (and we may say daringly,) 'avowed' its Abolition policy and aims, and its utter indifference to the safety and well-being of the people of Kentucky. He exults at the mere prospect of the 'conflict' which is to shake this Commonwealth to its very centre, if a Convention is called; and, notwithstanding his declarations to the contrary, he has been at the mere vision of the conflict, and by anticipation, he already luxuriates in all the infernal pleasures of strife, in which he knows to bear a conspicuous part, and to gratify himself a harvest of gold and Abolition glory."

What language can we use in reply? We shall we meet such an opponent? We can only let him rave on. We can only warn others not to manifest the spirit he manifests. For it is that, and that alone, which can make the question of Emancipation in Kentucky an exciting one; which can, by any possibility, shake the Commonwealth to its centre. Are not our citizens men of sense? Then can they reason together. Do they not know their own interests? Then can they debate upon them. Nor need we, or any one in this reasoning, or debating, utter one unkind word, make one unjust accusation, or put forth one untruthful charge.

As for this writer's talk of a harvest of gold, &c. it is all stuff. That article is not so plenty now-a-days, with any sect or party. We certainly have not much to do with it. And as to the charge of "looting in all the infernal pleasures of strife," or any pleasures of an infernal nature, we beg leave to say, that our opponent resorts to base invention, to fancy, not to fact. But let him pass. We trust he will grow wiser as he grows older. We cannot, at least, notice him again unless he does so.

The Instructions.

The Secretary of the Navy, by order of the President, has directed C. M. Perry to aid the President. He informs Mr. Polk's grounds, as to European interference, very strongly. The Washington correspondent of the New York Journal of Commerce says thereupon:

"The above order is the most important that has ever been given from this Government on any occasion. It is manifestly intended to carry out Mr. Polk's views and policy, as declared by him in his recent message, in regard to the interference of European Powers in the affairs of this continent. It will involve us in a war with England, Spain, and France, if any thing can do it. I begin to believe that Mr. Polk is going to carry out his policy, and work enough for his second term, which is evidently to be signified by several glorious wars."

Suspension Bridge.

The work of the Suspension Bridge across the Niagara river, immediately below the mighty cataract is advancing steadily. This bridge, says the Iris will have a span of 800 feet, be 230 feet high from the water, and be 28 feet wide, affording two carriage tracks, two sidewalks, and a track for the railroad cars. At each end will be two solid stone towers for supporting the cables, 68 feet in height and 14 feet square at the base. The bridge will be suspended on 16 cables, each of 600 No. 10 wires, firmly secured in deep pits drilled in the solid rock. When completed, it is to be capable of sustaining a weight of 200 tons in the centre. The calculated power of tension of the wires is 5,600 tons. The cost of the whole work is not to exceed \$190,000. The Iris also states that the contract with the Railroad Company will pay the proprietors of the bridge 6 per cent upon their investment, so that the stock can hardly fail to be profitable.

Churches in Scotland.

The total number of congregations or churches in Scotland, last year, was 2,988; of which there were, Church of Scotland, 1,160; Free Church, 840; United Presbyterian, 518; Congregational, 142; United Reformed, 44; Reformed Presbyterian, 30; Scottish Episcopal, 109; Baptist, 91; Roman Catholics, 82; Wesleyan, 32; Miscellaneous, 80.

Death of a Minister.—Rev. Dr. MATTHEW, Professor in the Presbyterian Theological Seminary at New Albany, Ia., died quite suddenly, on Thursday evening last. He was a man of profound learning, devoted piety, and universally beloved by all that knew him. He was in the 78th year of his age.

England and France.

It is very evident, that the Reformers, the good men of these two lands, are co-operating with each other.

A better sign we could not have! It is a bow of promise in the Heaven, and tokens and tells us of future peace.

It is beginning to be understood all over Europe, and even at the foot of the Throne, and by him who sits on it, and by those who are responsible for its acts, that bayonets may glitter harmlessly in a soldier's hands, and cannot be sent before an unarmed people. Lord PALMERSTON's letter to the British Minister at Madrid, Sir L. Bulwer. It is as follows:

"Foreign-office, March 16, 1848.—Sir: I have to recommend you to advise the Spanish Government to adopt a legal and constitutional system. The recent downfall of the King of the French and of his family, and the expulsion of his ministers, ought to indicate to the Spanish court and Government the danger to which they expose themselves in endeavoring to govern a country in a manner opposed to the sentiments and opinions of the nation; and the catastrophe which has just occurred in France is sufficient to show that even a numerous and well disciplined army is not a sufficient defence to the crown, when the system followed by it is in harmony with the general system of the country. The Queen of Spain would act wisely in choosing a constitutional system, by which she would strengthen her executive government, by widening the basis on which the administration rests, and in calling to her councils some of the men in whom the liberal party places confidence. I have, &c. PALMERSTON."

Acting upon this knowledge, LAMARTINE, and JEROME, soldiers of kindred minds in France and England are working in concert, seeking to diffuse peace principles, to teach true ideas of what is just, to secure to labor its rights, and induce peace to do its duty. They would make well disciplined armies more and more "insufficient." They would put the people in harmony with justice, and thus render them adequate by the moral force of public opinion to ensure it to take. They would rest the defence of the nation upon the honesty of its rulers; their judgment of intention and acts. Honor to such a holy alliance! Heaven cement it now, and forever!

EDWARD MIAL, at the great anti-Church meeting, Norwich, England, alluded to this feeling, and spoke as follows of LAMARTINE, and his views:—

"I know well that, in the neighboring country where the throne of the tyrants has been toppling over, the hearts of those who now are guiding with a consummate ability and mastery the course of power are not able to see the fulfillment of this great and glorious project. Monsieur Lamartine, who possesses the master mind of the Provisional Government—(and he is not a despot in private)—who feels more anxious for the accomplishment of this object by the National Assembly, now about to be convoked, than for the accomplishment of any other object which can present itself to his mind, heart, and speech. He has, therefore, urged upon the friends of pure Christianity in that country, that they be active in sowing the seeds and preparing the popular mind, so to express itself, that the result may be that the Church shall go free. One great motive which influences him in this respect, and increases his anxiety for the fulfillment of his wishes, is, that if the Established Church be not reformed, it will be a stumbling block to the progress of the National Assembly, that principle cannot long continue embodied in the constitution of this country. He believes, as I believe, that the best incense that is now sitting upon our liberty and our energies here, that we must throw it off by the power of inflexible and persevering determination and peaceful agitation; that we must show and act in accordance with the principles of justice, and accomplish anything good or great. This, in fact, we must, by some spasmodic exertion of the national mind, get rid of the stigmata, which sit brooding over our heads, and upon our eyes, and become awake to the truth [applause]."

Movement.

A letter from a correspondent in the Green River country states that a letter has been received from one of the most distinguished men of our State, who has been applied to, for his opinion on the subject of slavery, to which he has replied that he regards the application for his views on this question "as a high compliment," and that he "will endeavor to give them in the course of the year," that "the freedom of our noble State has too long exercised the glorious privilege of freely speaking their sentiments, to be told that there is a subject on which they must not speak."

Our correspondent justly observes, that "such a sentiment is worthy of a place in the bosom of one of Kentucky's most gifted sons." Our correspondent writes in the same letter: "It would do my very good to hear of organization in Louisville, and of frequent public meetings of the friends of freedom, and speech-making to the people, who have no other than that they cannot be misunderstood, or the slavery question, it would tell well for the cause of liberty. Can't you wear such action in your city now? If not, how long for? Let Louisville have the honor of commencing the discussion."

There is in our State a vast amount of pent-up feeling on the slavery question, which is waiting only for an opportunity to display itself. Whenever any allusion is made to the matter in the spirit of freedom, he finds a response in the hearts and voices of nearly all around him. In Louisville and Mayville, this has been found to be the case—it will be found to be so wherever a true-hearted man speaks the sentiments of his soul on this subject. There is a feeling throughout the State which is not viable till a spark falls upon it, and then it bursts forth into a flame. Persons who have travelled in various parts of the State, tell us that they have been astonished at finding so great an amount of anti-slavery feeling. Every where this is the case on which all men are thinking. It is the question of the age. All will have to prepare themselves for the discussion—they cannot avoid it. It would be useless for any one to throw himself down before the "rapid wheel of destiny," and "seize its spokes with human arm." Even in the Presidential contest, this question will overshadow all others. Let those who consider slavery a blessing to the master, and to the slave, prepare to defend their views candidly and freely. The world is waking—let them not think of giving themselves up to peaceful slumbers. If their view of the subject is the true one, let us all be convinced of its truth. Let us have the subject calmly and honestly discussed, without bitter feelings, in the spirit of generous forbearance. If it can be proved that the system of slavery is a great good, let it be done, and let the establishment of slavery hereafter be the settled policy of the country. And let not those who believe the system to be a great curse—a curse to the enslaver and the enslaved—who believe that the chain weighs down him on whose limbs it is placed, and withers the arm that fastens it—let not these be silent. If they are sincere in their belief, every feeling of love for their country, for their fellow-citizens, for their friends, for their families, calls upon them to speak out. Can we call ourselves good citizens, if we see our country suffering, and refuse to lift our voice in her behalf? Can we claim to be considered good fathers or good husbands, or good children, if we see those who are dearest to us beset by evils, and come not to their relief?

As we have said before, the hour is here—Where is the man?

Virginia Episcopal Convention.—This body assembled at Norfolk, on Wednesday. Hundreds of persons are in attendance, from all parts of the State, in a greater number than on any similar occasion. Assistant Bishop Johns is to administer the solemn rite of confirmation on Sunday.

Brooks, if True: The Question.

May 19. A scene occurred at Covington, which shocked the community, and made the blood of thousands run cold.

A man named Bial, had purchased on the Licking, a "large fellow, wife, and child." The slaves objected. Both the negro and his wife protested against being separated, or sent South. But the sale was made; they were brought to Covington, and, for a-keeping, lodged in jail, until they could be shipped for Louisiana.

While in jail, the negro man resolved, first, that he would not go South. His wife said, "rather than do that, and be separated, I wish you to cut my throat." Both then resolved upon self-satisfaction. But the child! Could they consent to imbrue their hands in its blood? "Aye," was the mother's response—"rather than it should go South, and be separated from us, let it be done." Deliberately did that mother, the deed—deliberately offer her throat to be cut by her husband, who made the fatal stab, and as deliberately did he attempt to take his own life.

They are all dead. These three slaves, father, wife, and child, nameless, unknown, lie under the cold earth, and the event is with God. We cannot justify any human being in taking his own life, or the lives of others. The bare idea of a father coldly killing his child, wife, and then himself, shocks us. Yet on hearing of this tragic scene at Covington, and the cause of it, we could not but feel and say, "there was a wild heroism in the act, which robs it of its horror." If such a deed had occurred in old Rome, and in the best days of Roman manhood, the deeds of it would have been heretofore, and handed down to us, in song, story, and historic description, as among their greatest, leftiest characters. Christianity teaches us other views, and a higher duty. But even Christianity while condemning the act bids us sorrow over, and sympathize with the dead, who for loved home, who rather than to turn from each other, died thus by their own hands.

How stringently does this fatal act appeal to every man, woman, and child in Kentucky to protest against the separation of families.

There be those who say, "slaves are very little about such separation." We know better, all of us. We know that their feelings are kind, their attachments strong, their love of kindred and home abiding. True, these feelings and attachments, and this love, are weakened, some times, because marriages are not legitimate, and because they date not fix them. But despite of this, there is not a plantation, not a neighborhood, not a county, in which slaves do not show the highest, holiest affection, when torn from their families, or driven away from the old homestead. Have you, reader, attended an administrator's sale, when old settled families were uprooted for sale, and not heard the wail, and shriek of women, or witnessed the grief expressing and crushing sobs? Have you never been at the court house, when under legal action, the father was about to be borne away forever from wife and children, and seen the unutterable anguish which overwhelmed them? They do love each other. They love kind masters. And no Southern man at all conversant with the negro's nature, or familiar with his habits, will pretend to deny the fact. What, then, can we say in defence of a law which allows families to be broken at any moment? What plea ties in, what justification offer, for a code which annihilates one blow the marriage tie, and all the sacredness of home? What say, when death is deliberately sought by slave husband, and slave wife, rather than submit to separation, or endure the pang which such separation would inflict?

New reason of the case demands of us, as men and Christians, the instant cessation of any and all such barbarity.

The strength of Kentucky lies in her character.

What she covets—what she prizes—what hangs around her as her jewels—her generosity, disinterestedness, magnanimity, greatness of soul. It is moral glory which makes her—what makes every State, every nation—and whatever touches or taints that, should be repelled with stern and indignant rebuke. Now let this Covington story be repeated in Europe! Let orators in France rise up, and tell their people of the terrible event which occurred in our sister city, and the cause of it! Let poets sing about it in stirring verse, wherever poetry has a voice, or there are ears to hear, and hearts to appreciate it! And what a storm of wonder and indignation would be roused against it! How would our very name be associated with tyranny, a barbarous system, cruelly beyond that endured at Constantinople, and discarded now at Morocco! Yet not a humane slaveholder trembles or stirs, not a generous citizen who does not condemn this injustice, who would not, if he could, expunge from the statute book all such barbarous laws, and say "let there be no separation of families, let all homes be sacred, let no man violate institutions created by the living God!" Let us do this in self-defence. In answer to the voice of the civilized world, now jubilant with the shout of liberty, and exulting over rotten dynasties, crumbling amid their frauds, corruptions, and oppressions, in answer to the good and great men who have put aside the bayonet, and silenced the cannon, by the sublime majesty of moral power—let us resolve that no such wrong shall be tolerated, no such barbarous enactment hereafter disgrace our statute book.

Especially is the Church invoked, through this fearful tragedy, to make a new, more resolute, more united effort against the barbarities of our slave code.

Here was a purchase and sale. The master of the Licking River, parted with his slaves, informing them that their new buyer would take them South. Suppose this purchaser a slaveholder, and the seller a member of the Church. Could the latter be reached by any act of discipline? Is there any rule or law by which, in such a case the example and power of the Church could be exercised in behalf of the right? We fear not. We fear no step in this fearful tragedy could be brought before the Church. His right to sell under the law is clear. Yet who would not give heed to the prayer and protests of the slave husband and wife? Another master could have been found in the neighborhood. For a few dollars less than was received, other purchasers would have offered. Shall he, then, who calls himself a Christian, who professes to be governed by the law of Christ—shall he be allowed to go unnoted, unrebuked, by the Church, while committing such acts? Will it consent to stand silent and see such wrong? His right to sell, with a novel, edge that husband and wife and children will be separated, is equally unquestionable. The slaves know this. They entreat, beg, on bended knees, and with heaving hearts, pray their master not thus to rob them of hope and life. He hears them not. He sells them. And in pretended madness and love, the slave husband kills wife, children, and himself! Shall the Church be mute? Shall ministers of God, and holy men professing to obey God, look on and say nothing, do nothing? Oh! countrymen! forbid it in thought! Forbid it yet more in act! Let it not be said of any Church, let it not be declared of any Christian people, that wrongs of this character—wrongs which sap the foundation of all virtue, can be tolerated in this, our age and land!

And, lastly, does this Covington tragedy appeal against the moral traffic in human beings?

What caused it? What caused so much suffering and inhumanity among slaves, and

among owners of them? It is the greedy pursuit, the cold blooded systematic determination to make money. We cannot—dare not say—"this is no affair of ours—we have no lot in it." Have we done what we could to alter the law? Have we protested against it? Have our voices been heard speaking against it? If not, if through fear, if from any cause, we have stood still, have said nothing, done nothing, in our consciences, and before God, we are guilty. Tell us not about hindrances—Talk not to us about difficulties. These hindrances and difficulties could be brushed away, if we were united, earnest, resolute, in opposition to this monstrous traffic! Let us not mock Heaven by such excuses! Let us not shield oppressor and wrong-doer by such counsels! Out with your thoughts—out with your feelings—and say, "the traffic in slaves, the separation of slave families, cannot and will not be tolerated in Kentucky." Unite churches for this end—bring together pulpits and people, make Sabbath school and day school answer to each other, the rich and the poor, slaveholder and non-slaveholder—and the curse will be crushed—crushed instantly—crushed forever. Do you say this union is impossible? Try to make it. Work constantly for it, work boldly for it, and it will be! God makes changes of the character we propose through human instrumentality, and wherever or whenever that instrumentality is thus roused, and exerted for benevolent and heroic ends, he never fails to bless it—to bless it, on the part of those immediately concerned, to bless it by making the State itself nobler, greater.

Let the Christian church of Kentucky, then, let her patriotic citizens, let her generous and manly slaveholders—let fathers, wives, sons, and daughters proclaim as their sentiment, unchanged and unchangeable, fixed, and to be fought for by every moral weapon which Christianity will sanctify or sanction.

—No traffic in human beings for money.

—No separation of slave families.

The Navy.

Three very important bills have been introduced into the House of Representatives at Washington by the Naval Committee. The first is a law to provide for a retired list in the Naval Service, which enacts that any naval officer, who has served thirty years without dishonor, may, with the consent of the President, retire from active service on full pay, subject, however, to recall in case of war. Commissioned officers and masters, who have been on duty less than thirty years, may, with the President's consent, be placed on a retired list at half duty pay, &c.

The second bill provides for the construction of twenty slop-of-war ships, of not less than four hundred and fifty tons, carrying heavy guns. One million of dollars is appropriated.

The third bill prescribes the age at which candidates for midshipmen may enter the Navy.